



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

discovering the commonplace, a fault which is illustrated by a good deal of the musing in "A Bank Holiday Crowd." Nevertheless the book succeeds on the whole in conveying the impression of the author's "sensitive intensity" and his profound and wide sympathy. This sympathy receives perhaps its best illustration in "The Mind of a Londoner," "Two Tramps," and "The Social Value of Hooligans."

Bristol, England.

R. S. VARLEY.

CHRIST'S SOCIAL REMEDIES. By Harry Earl Montgomery. New York and London: G. P. Putnam's Son, 1911. Pp. 409.

The purpose of this book is stated in the following advertisement: "In 'Christ's Social Remedies' the author seeks for the solution of present-day social and industrial problems, not in the teachings of the economic and philosophical schools, but in the life and teachings of Jesus Christ. The practical value of Christ's social teachings in solving the vital social and industrial problems vexing the American people, and the duty of Christian men and women of applying to the solution of these problems the touchstone of His teachings, are set forth by the author, who is a lawyer and man of affairs, in a clean, sane, and dispassionate manner. The scope of the book is indicated by the titles of the chapters: (I) Responsibility of Citizenship, (II) Was Christ an Anarchist?, (III) Was Christ a Socialist?, (IV) Kingdom of God, (V) Non-resistance, (VI) Marriage and Divorce, (VII) Crime and the Criminal, (VIII) Wealth, (IX) Labor, (X) Sunday Observance, (XI) International Controversies, (XII) Social Reconstruction."

Such a publication as this has slight excuse for being. It is an attempt to treat a great theme while ignoring the results of scholarship touching that theme. Such an attitude on the part of one who assumes to teach, though all too common, is profoundly immoral. The result is that the book has no value for educated men. It can have significance only for those who, like the author, are either ignorant of the conclusions of the scholars known as 'higher critics' or have deliberately ignored them. A writer on biology who took no account of the discoveries of the last hundred years, would not be more absurd than this author, who assumes that Jesus said everything that is attributed to him in the New Testament.

Some of the 'remedies' seem very good, as good as anything we know, but their derivation from the teaching of Jesus is very uncertain. The very sensible recommendations which the author frequently makes would have at least as much force if they were frankly advanced as his own. From the passage, Matthew 18:15-17 he thinks he derives "Christ's solution" for disputes between capital and labor:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Referring to the phrase in v. 17, "unto the church," the author naively adds the words, "which was the legal tribunal of the Hebrew people." If he had been willing to listen, any scholar could have told this writer that these verses do not date from Jesus, but reflect the usages of succeeding times. The very word 'church' sufficiently indicates this.

The author's attempt to find ancient support for his moral judgments confuses those judgments, and cannot possibly contribute to the clarification of thought. One cannot repress a smile on reading of "the Jehovian view of marriage," and one wonders that the author, being a lawyer, is so unconscious of his sophistries in the interpretation of this ancient literature.

In the chapter entitled, "Was Christ a Socialist?" the author has, for the sake of contrast, placed in parallel columns extracts from socialistic writers and quotations from the New Testament. But it would be easy enough to take other quotations from both sources and arrange them so as to make a very different impression.

It must be said that there can be no helpful discussion of the bearing of the teaching of Jesus on modern life by those who ignore the conclusions of scholars on the question as to what Jesus actually did teach. Such books as this only add to the confusion and waste the time of the author, the reader, and the reviewer.

GEORGE R. DODSON.

St. Louis.